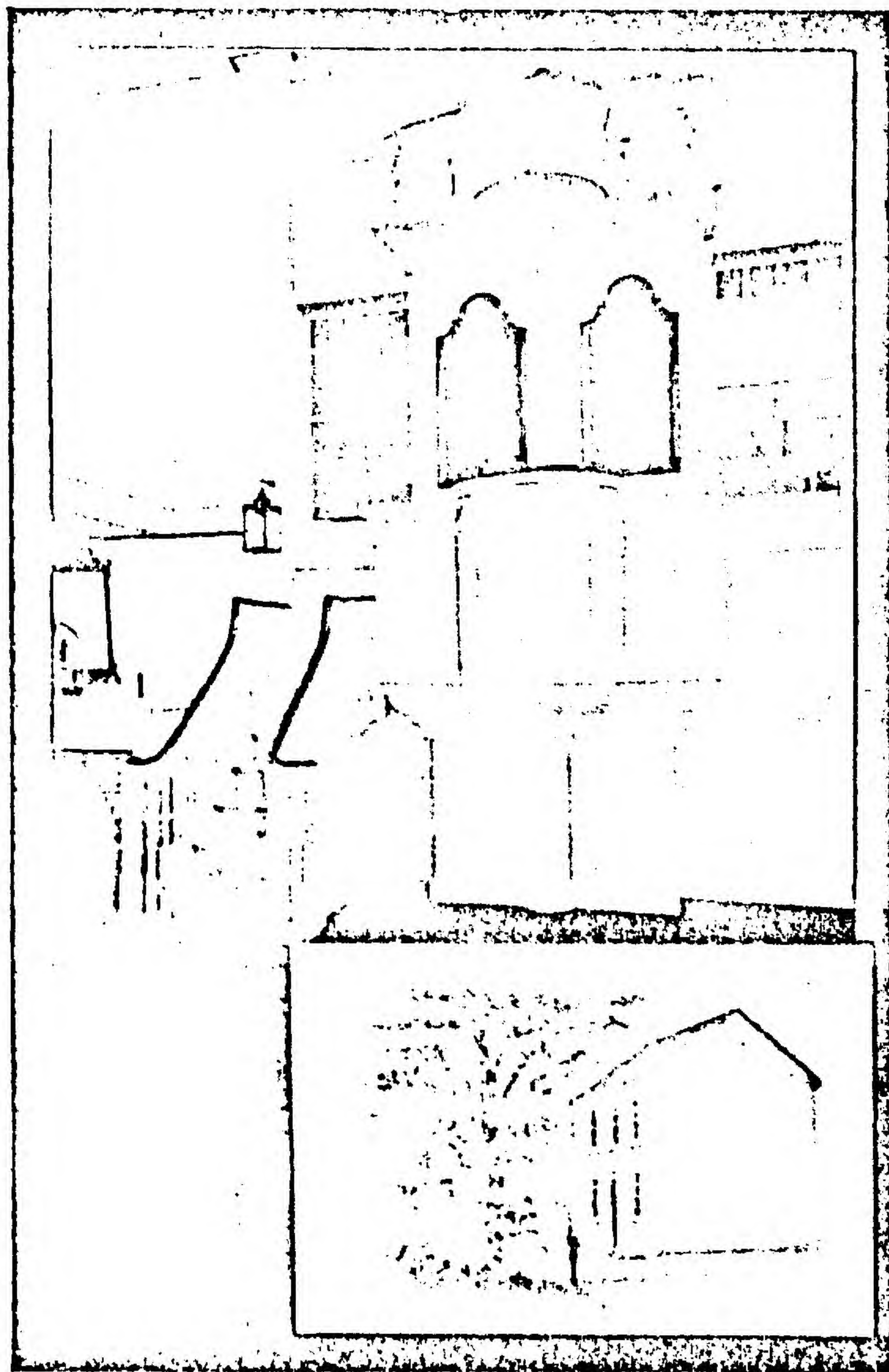


THE SABBATH
AND
SEVENTH DAY BAPTISTS
(THIRD REVISION)



Published by the
AMERICAN SABBATH TRACT SOCIETY
PLAINFIELD, NEW JERSEY



THE NEWPORT (R. I.) CHURCH
(Erected 1729)

THE SABBATH AND SEVENTH DAY BAPTISTS BY CORLISS FITZ RANDOLPH

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Day Baptist Historical Society*



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1930

the Baptists. Their prophetess was Mrs. Ellen G. White.¹

THE SABBATH AND SUNDAY

THE history of the Seventh Day of the week as the Sabbath, begins with the history of man. Sacred history upon this point, as exemplified in the first part of the book of Genesis,² is corroborated, not only by every other known source of sacred history, but by profane history as well. The Sabbath was not peculiar to the Hebrews. It antedates not only Moses and Sinai, but the patriarchs, Jacob, Isaac, and Abraham, as well. The purity of the Seventh Day of the week as the Sabbath was preserved by the Hebrews in the same way, and for the same fundamental reasons that they preserved the worship of Jehovah, who made them his Chosen People.³

Jesus and his apostles observed the Seventh Day of the week, and no other, as the Sabbath. Neither the Old Testament nor the New Testament recognizes any other day of the week as the Sabbath. The early Christian Church faithfully kept the Sabbath for upwards of three hundred years. Indeed, a careful examination of ecclesiastical history yields substantial evidence in favour of the claim that at no time since the institution of the Christian Church,

1. Cf. *Early Writings of Mrs. White*. By Ellen G. White. Washington, D. C., 1920.

2. Cf. *Genesis*, Chapters i-xi.

3. Cf. *Peter's Religion of the Hebrews*, pp. 106-107.



(Above) THOMAS HISCOX: 1686-1773

(An early pastor of the church)

(Below) FIRST HOPKINTON (R. I.) CHURCH

(Erected about 1680)

nearly nineteen hundred years ago, has it failed to offer living witnesses to the observance of the Sabbath of Jehovah.

When the tide of the English Reformation arose, and carried upon its crest an insistent demand that the well-nigh universal loose observance of Sunday should be abandoned, the claims of the Sabbath stood out in bold and startling relief, almost compelling the church of England and the whole great body of Puritans to forsake Sunday and observe the Sabbath. There were those who did embrace the Sabbath, and among them were to be found some of the more prominent of Cromwell's most radical and most zealous followers. From that time forward, the Sabbath question has exerted a potent influence in Protestant Christendom.

Sunday was wholly destitute of any valid claim, whatsoever, upon the Christian Church. The only attested claim it could offer to the world for precedence over any other day in the week lay in the fact that a pagan world had dedicated it to the heathen worship of the sun, in the same way that the same pagan world had dedicated Monday to the heathen worship of the moon, Thursday to the worship of Thor, and the other days of the week to the worship of other heathen deities, respectively. Sunday came into the church as a usurper, and as a usurper of the worst type.

The manner of its introduction was as fol-

lows: When Rome entered upon her career of far-reaching conquest, for diplomatic reasons she established the policy of taking the people of any newly acquired territory into the Empire bodily and intact, with the least disturbance possible of their former manners and customs. In pursuance of this policy, the religion of the new subjects, regardless of its philosophy or ethics or practice, was incorporated into the religious system of Imperial Rome. Rome, in turn, however, demanded that her new subjects worship the gods of Rome, as well as their own gods. Christianity refused to make such a compromise, and in consequence suffered a persecution designed not only to extirpate it from Rome; but, if possible, to blot it from the face of the earth.

Nevertheless, Christianity steadily grew in power and scope, until, when Constantine the Great ascended the throne, in the early part of the fourth century of the Christian era, he found it so widespread and of such tenacious hold that for political reasons he was constrained to make it the state religion. However, not daring wholly to disregard the deep-seated traditions of the throne, as well as for tactical reasons, he felt compelled to recognize, within certain bounds, such pagan religions as existed to any considerable extent among his subjects. Accordingly in a famous proclamation, issued A. D. 321¹, we find that the

First Day of the week, commonly called Sunday (*Solis Dies*), and styled by Constantine the "Venerable Day of the Sun" (*Solis Dies Venerabilis*), a day already recognized by his subjects as one set apart in honour of the sun-god, was proclaimed a general holiday by him. No business could be transacted, legally, on that day, although a supplementary proclamation of later date permitted the manumission of slaves; and no labour was to be performed except upon the farm and in the garden, thus making the day, absolutely and completely, a legal holiday in the cities and larger towns.

About this time, the Christian Church, in order to protect itself against certain dangers which threatened it, adopted a polity for itself similar to that of the Roman Empire.¹ The Emperor as *Pontifex Maximus* (Great High Priest) of Pagan Rome, became the head (the Pontiff, or Pope) of Christian Rome. In the enjoyment of the power he now wielded as Pope in the Christian Church, the Emperor easily supplanted the observance of the Sabbath of Jehovah—the Sabbath of history, the Sabbath of Jesus and his apostles, the Sabbath of the early Christian Church—with a legal holiday established in honour of the sun-god, and the change was consummated.

It should never be forgotten, therefore,

1. Cf. *Codex Justin.* Lib. III, Tit. xii., 1, 3.

1. Cf. Schaß. *Church History.*

That Sunday was engrafted upon the Christian Church by a Roman Emperor, who was at heart a pagan, both by instinct and by training, and a Christian for reasons of state expediency only.¹

That previous to its introduction into the Christian Church, the history of Sunday was anything but a credit to the Church.²

That the proclamation of Constantine, by which Sunday was formally and legally inducted into the Church, marked the consummation of a compromise between Christianity and Paganism—a compromise which resulted in the great Protestant revolt led by Martin Luther twelve hundred years afterwards.

That the observance of Sunday by the Church at large, down to the time of the Puritan movement in England, was in no true sense a religious observance.

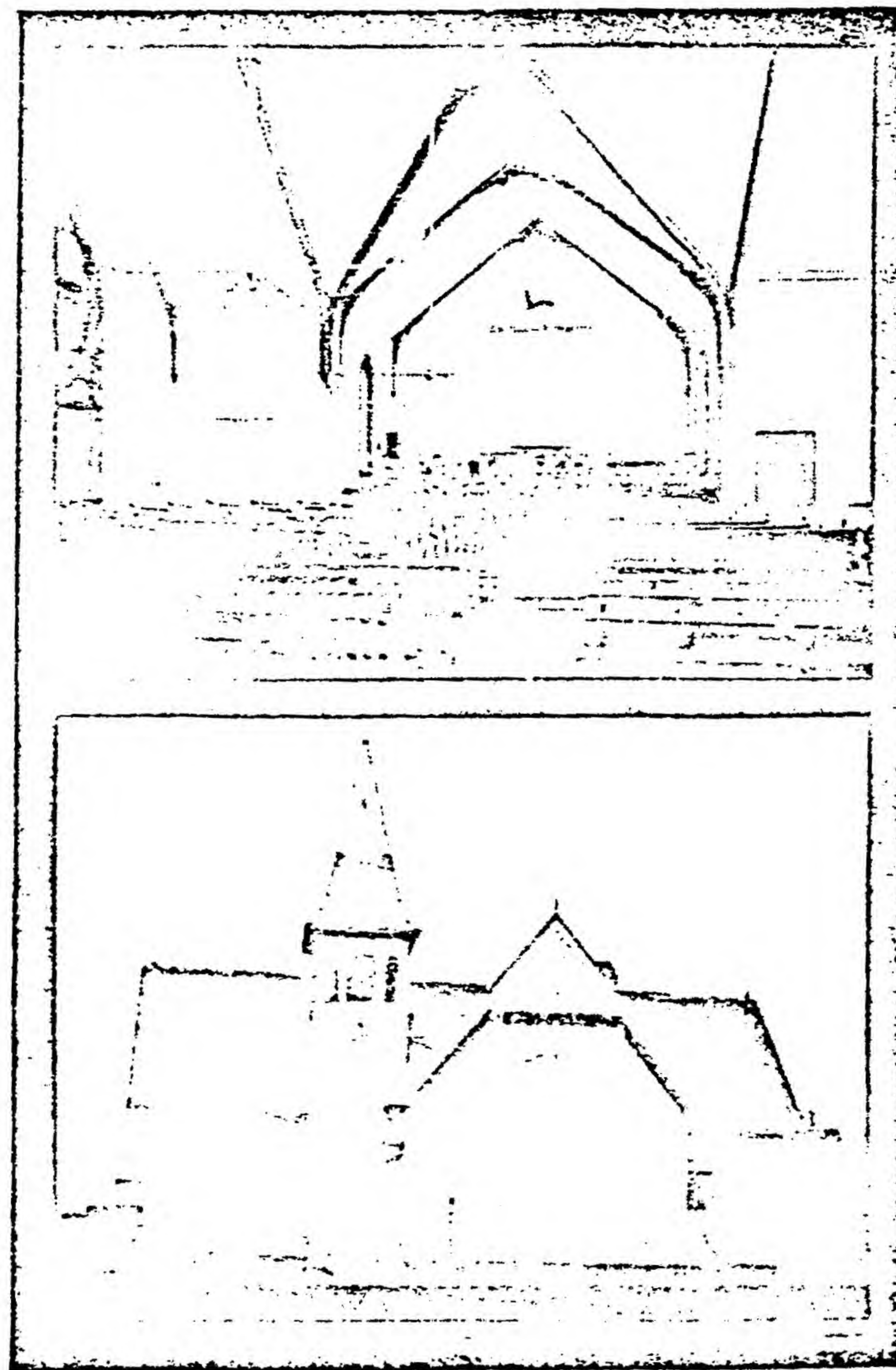
That the principal claim urged in behalf of Sunday today by all but a few, if any, accurate modern scholars of Protestant Christendom, is that of mere convenience—a desire not to disturb the existing order of things.

That the Seventh Day of the week was the universal Sabbath of the early history of the human race.

That the Seventh Day of the week is the only weekly Sabbath recognized in the Old Testament.

That the Seventh Day of the week was the weekly Sabbath observed by Jesus and his apostles, and that they observed no other.

¹ Cf. Bryce, *The Holy Roman Empire*, Chap. 1.



THE MILTON (WIS.) CHURCH
(Erected 1883)

SEVENTH DAY BAPTISTS IN GREAT BRITAIN

AS previously stated, the pages of history show that the Seventh Day of the week, the Sabbath of Jesus, has at no time since the institution of the Christian Church, failed to be observed by followers of the Master.

The date at which the observance of the Sabbath was introduced into Great Britain is somewhat uncertain. Nicholas Bounde's book, the first book on the Sabbath question to be published in the English language, appeared in 1595, only to be suppressed four years later. During the next century, numerous other writers arose.

There appears to be evidence that, in all, upwards of thirty Seventh Day Baptist churches have been established in Great Britain and Ireland. The most important of these are the Mill Yard, and the Pinner's Hall churches of London.

The Seventh Day Baptist Church of Mill Yard, Goodman's Fields, London, is confidently believed to have had origin in 1617, and may be said to have been founded by John Trask and his wife—two school teachers—who were both imprisoned for their views upon the Sabbath. The membership roll of this church contains, among its multitude of names, those of the following: Dr. Peter Chamberlen, the Royal Physician to three kings and queens of

England; John James, the martyr;¹ Nathanael Bailey, the compiler of Bailey's Dictionary (upon which Johnson based his famous dictionary), as well as a prolific editor of classical text-books; William Tempest, F. R. S., barrister and poet; William Henry Black, archæologist; and others.

The Seventh Day Baptist Church of Pinner's Hall, Broad Street, London, was organized March 5, 1676, at his home, by the Reverend Francis Bampfield. His brother, the Honourable Thomas Bampfield, Speaker of the House of Commons, under Richard Cromwell, was also a Seventh Day Baptist; Dr. Edward Stennett, who as well as his son, Joseph Stennett, together with his grandson, Joseph Stennett, his great grandsons, Joseph Stennett and Samuel Stennett, were all Seventh Day Baptist clergymen, preached for this church. Edward Stennett's son, Joseph Stennett, pastor of Pinner's Hall for more than twenty years, was a profound scholar and a voluminous writer, as well as one of the most influential non-conformists of his time. His son in turn, Joseph Stennett, 2nd, the third preacher of the family,

1. Of his martyrdom, the Rev. Thomas Armitage, D. D., LL. D., the author of a well-known *History of the Baptists*, in a public address on the occasion of a reception given in honour of the Rev. Jonathan Allen, D. D., LL. D., then president of Alfred University, by the alumni of that institution, at the Murray Hill Hotel in New York City, May 6, 1891, said: "The blood of John James the martyr is alone sufficient to perpetuate the Seventh Day Baptist Church for a thousand years."

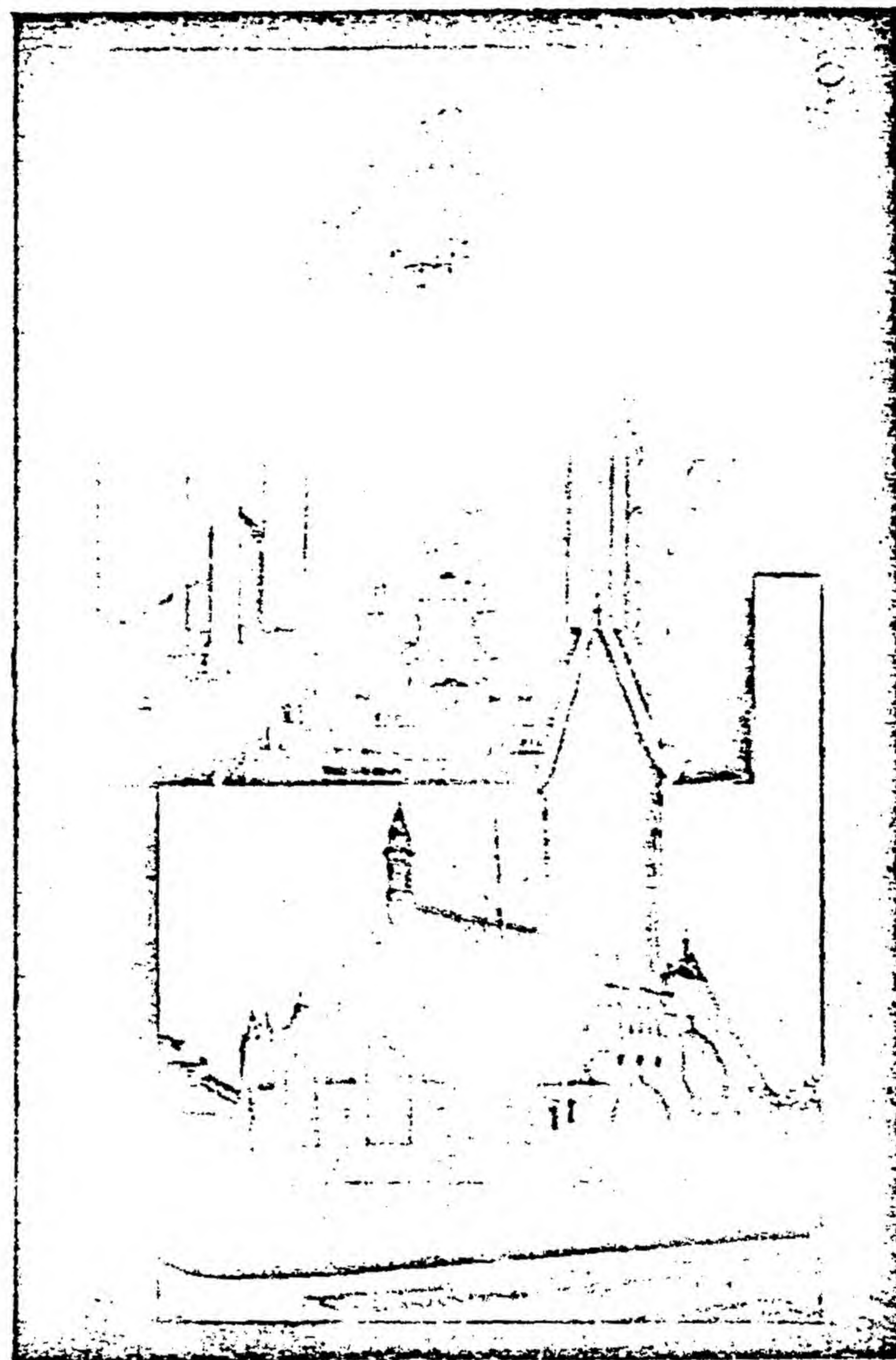
was, like his father, a man of learning and of influence among public men. His sons, again, Joseph Stennett, 3rd, and Samuel Stennett, were his successors in the ministry. Samuel Stennett was the most famous preacher who ever represented the Seventh Day Baptists in England. He was a man of pre-eminent influence, not only among his own people, but among those of other faiths as well. At the earnest solicitation of that church, he preached to a Baptist congregation in Little Wild Street, London, for many years. Among his hearers there, were Caleb Evans, afterward president of Bristol College; the Rev. Joseph Hughes, founder of the British and Foreign Bible Society; Halloway, the eminent engraver of the cartoons of Raphael; and John Howard, the famous philanthropist. He was the most prolific writer of the Stennett family. His controversial writings were numerous; his other works fill three octavo volumes. He was the author of many hymns, including "Majestic sweetness sits enthroned upon the Saviour's brow," and "On Jordan's stormy banks I stand."

Dr. Samuel Stennett was personally known to His Majesty, King George III, who held him in high esteem. For this reason, Dr. Stennett was the medium through whom the Baptists of New England appealed successfully to the King in 1771, for relief from the oppressive measures of the colonial government. Samuel Stennett died August 24, 1795.

SEVENTH DAY BAPTISTS IN AMERICA

ROGER WILLIAMS, the first Baptist in America, after his banishment from Massachusetts Colony in 1636, settled at once, in company with a few kindred spirits, at Providence, Rhode Island. After a little more than two years, probably early in 1639, he organized at Providence, the first Baptist church in America. In 1644, there was organized at Newport, Rhode Island, a second church under the leadership of Dr. John Clarke. In 1664, Stephen Mumford, a Seventh Day Baptist, came over from London, England, and settled at Newport. His observance of the Sabbath naturally attracted attention, and several members of the Newport Church adopted his views and practice. They did not alter their church relations, however, until in December, 1671 (old style; January, 1672, new style), when after some correspondence with the Seventh Day Baptist Church in Bell Lane, London, and with Dr. Edward Stennett, the pastor of the church of the same faith at Pinner's Hall, London, there was organized at Newport, the first Seventh Day Baptist Church in America.

Some thirteen years after the organization of the Newport Church, or about 1684, Abel Noble came to America and settled a few miles distant from Philadelphia. Subsequently he became a Seventh Day Baptist, through



THE PLAINFIELD (N. J.) CHURCH
(Erected 1894)

contact with Rev. William Gillette, M. D., a Seventh Day Baptist clergyman from New England. Abel Noble presented the claims of the Sabbath to his Keithian Baptist neighbours, with the result that some half dozen Seventh Day Baptist churches were organized in and near Philadelphia about the year 1700.

Near the same year, 1700, Edmund Dunham, a member of the Baptist church at Piscataway, Middlesex County, New Jersey, was moved to examine the Holy Scriptures for authority for the sacred observance of Sunday. As a result of his own research, he decided that his former practice was wrong, and at once began to keep the Seventh Day of the week as the Sabbath. Others soon joined with him, and in 1705, there was organized the Piscataway Seventh Day Baptist Church.

Emigration from these three small independent centres has resulted in giving, at the present time, about seventy-five Seventh Day Baptist churches, with some seven thousand five hundred communicants, in almost every part of the United States. The principal strongholds are in Rhode Island, New Jersey, New York, West Virginia, and Wisconsin.

Besides the churches in England and the United States, there are churches in Holland, China, India, South America, and the British West Indies.

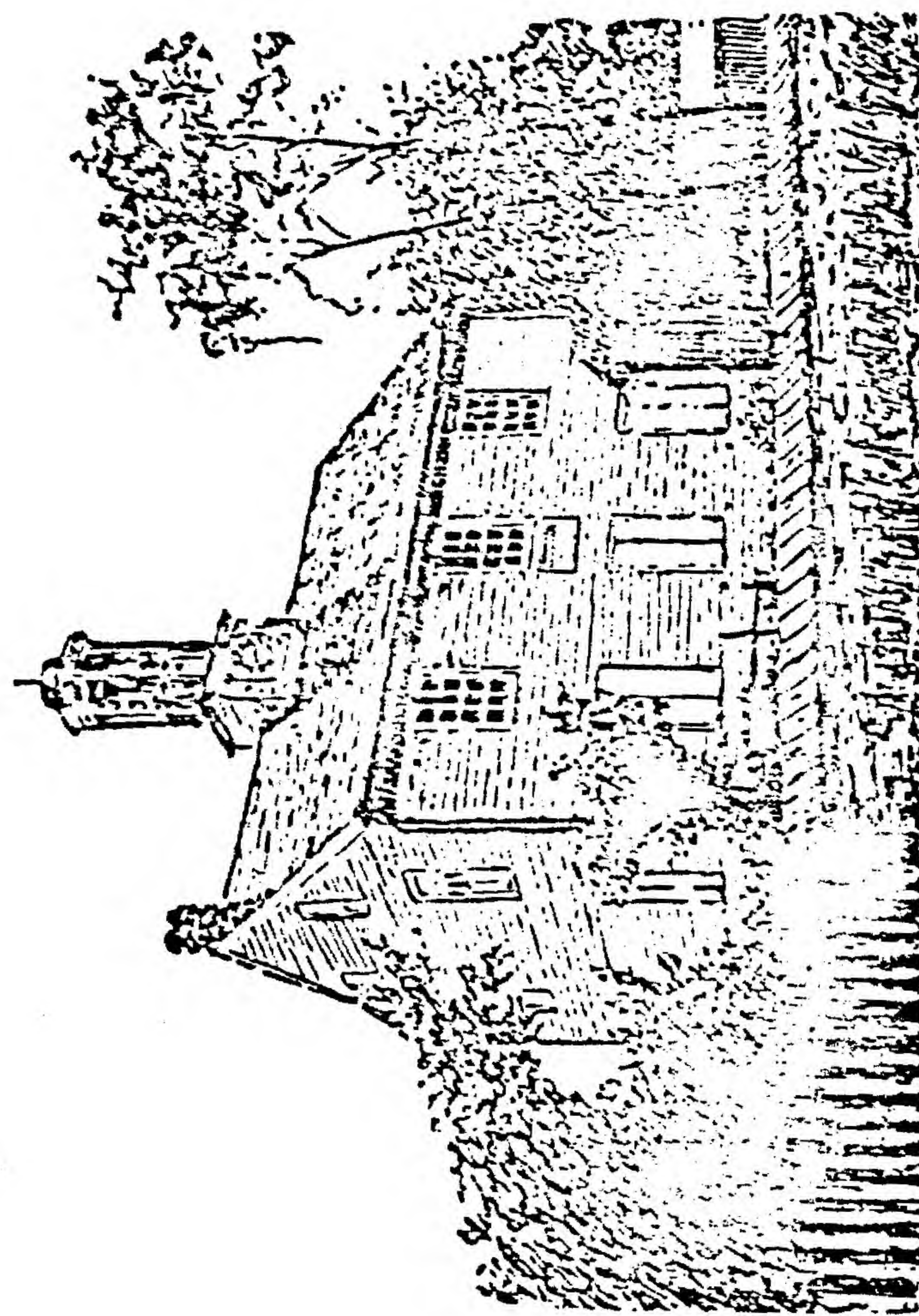
GERMAN SEVENTH DAY BAPTISTS

THE German Seventh Day Baptist Church in America was founded by Conrad Beissel, who fled to this country from Germany in the year 1720, to escape the religious persecution raging in the Palatinate. In the following year, he came in contact with the Seventh Day Baptists of Newton and Providence, in Chester County, Pennsylvania, and soon afterwards began the observance of the Sabbath.

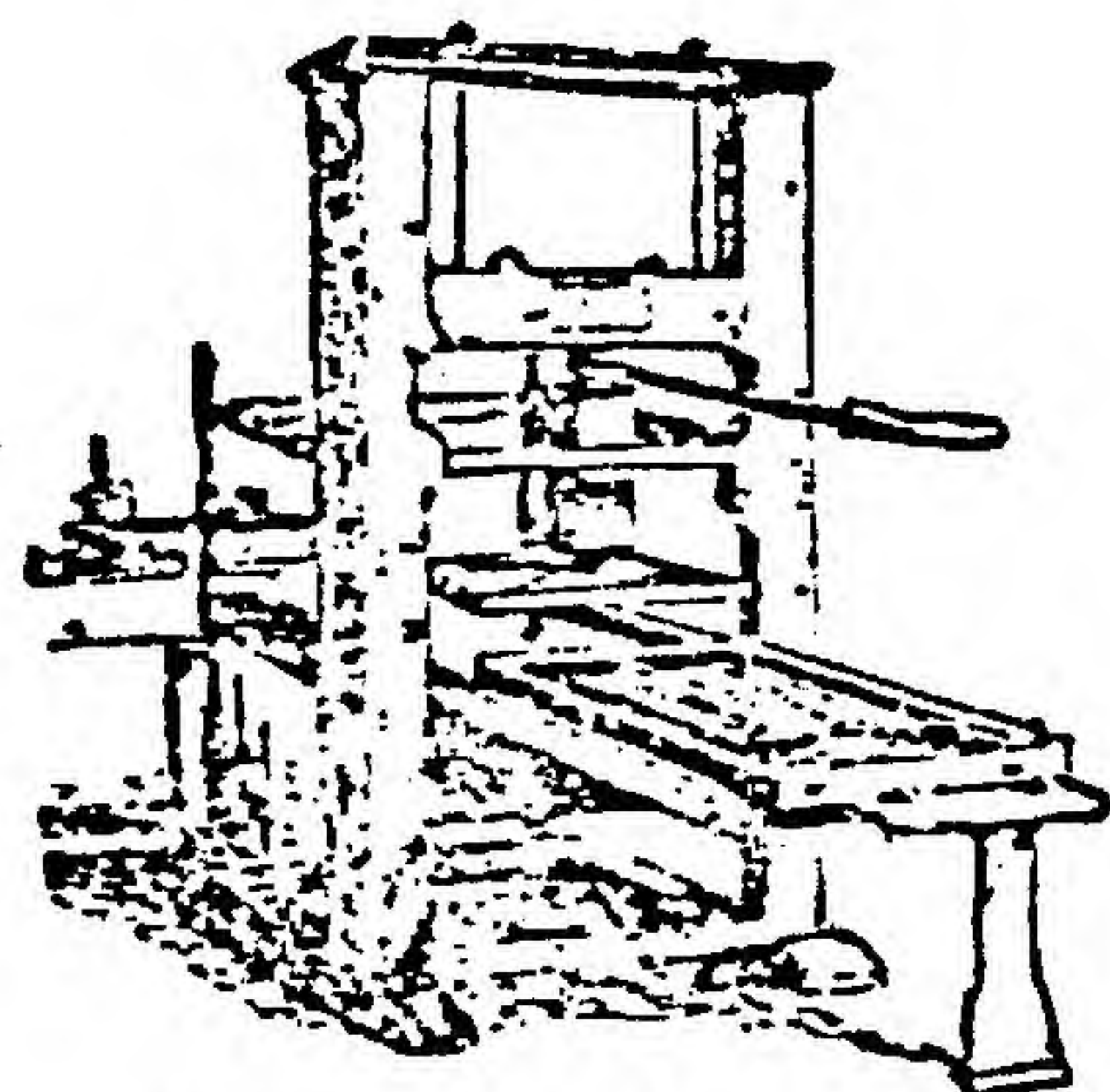
On November 12, 1725, he was baptized by Rev. Peter Becker, pastor of the German Baptist Brethren of Germantown, Pennsylvania, and became a constituent member of the German Baptist Brethren Church organized by the new converts in the Conestoga and Pequea valleys, and of which he was, by common consent, chosen the leader.

Beissel continued his observance of the Seventh Day as the Sabbath, however, with the result that in the year 1728 a schism occurred, one party following Beissel in the observance of the Sabbath, and the other adhering to their original faith.

In the year 1731, Beissel took up his abode in a wilderness on Cocalico Creek, in Lancaster County, where he was soon followed by his sympathizers, and the German Seventh Day Baptist Church of Ephrata was organized.



THE OLD EPHRATA ACADEMY.



EPHRATA HAND PRESS.

Influenced by Beissel, Rev. Peter Miller, the young pastor of the German Reformed Church near by, and Conrad Weiser, a prominent lay member of the same church, began the observance of the Sabbath, and joined the Seventh Day Baptist Church at Ephrata, where they, together with the Eckerlin brothers—Emmanuel, Gabriel, Israel, and Samuel—along with Beissel as their leader, became the principal figures in a flourishing church numbering several hundred members.

From Ephrata as a source, other churches were organized, the chief of which were the Snow Hill Church, near Waynesboro, in Franklin County, and the Salemville Church in Bedford County, both in Pennsylvania.

At Ephrata and Snow Hill, for more than a century, German Seventh Day Baptist life clustered about monastic institutions, with separate departments for men and women—institutions

unparalleled in the history of Protestant Christendom. Of the two, by far the more important was the one at Ephrata where numerous commercial enterprises were launched upon an imposing scale. Here, too, was established a printing house where the first printed copies of the American Declaration of Independence were produced. Books bearing the Ephrata imprint—particularly Braght's *Martyr's Spiegel* (printed for the Mennonites), which required fifteen men, working continuously, three years to complete—are among the rarest and most sought after by collectors of early *Americana*.

Rev. Peter Miller translated the Declaration of Independence into the principal European languages for the Continental Congress, besides conducting the diplomatic correspondence of Congress with foreign governments.

Conrad Weiser was the leading Indian interpreter of his time for the colony of Pennsylvania.

After the Battle of Brandywine, the monastic buildings at Ephrata were converted into hospitals for hundreds of the sick and wounded soldiers from that bloody field, and the Brethren and Sisters laid aside their accustomed duties and became nurses.

A classical academy was established at Ephrata which was freely patronized by the genteel families of Philadelphia and Baltimore.

An elementary school was likewise sustained. Here a Sabbath School was also organized full forty years before Robert Raikes first opened his celebrated Sunday School at Gloucester, England.

Although the monastic features of Ephrata and Snow Hill have long since passed away, and many of the buildings at Ephrata have disappeared, the church organizations continue active to the present time. German Seventh Day Baptists may be found in various other places in the United States.

Their general denominational organization is the (German) Seventh Day Baptist General Conference, which holds its sessions annually. This body sustains no organic relation to the Seventh Day Baptist General Conference described on the following page.

ORGANIZATIONS

General Conference

ALL the churches of the denomination, including those in the United States and those in foreign countries alike, form the Seventh Day Baptist General Conference, which was organized in the year 1802 and incorporated in 1927, with the corporate office at Westerly, Rhode Island. The sessions of the General Conference are held annually.

Associations

The churches in the United States are divided into seven groups, called associations, as follows: Eastern, Western, Central, North-Western, South-Eastern, South-Western, and Pacific Coast. The associations, which are organizations independent of the General Conference, hold annual sessions. None of the associations is incorporated.

The Seventh Day Baptist Building

The Seventh Day Baptist Building, erected in 1920, in Plainfield, New Jersey, provides headquarters for the various organized Seventh Day Baptist interests.

Missionary Society

The Seventh Day Baptist Missionary Society may be said to date from the year 1818. As at present constituted, it is incorporated under

the laws of the State of New York as well as under the laws of the State of Rhode Island. Its principal office is situated at Westerly, Rhode Island.

Tract Society

The history of the Tract Society may be said to date from the year 1835. The American Sabbath Tract Society, as at present constituted, is incorporated under the laws of the State of New York as well as under the laws of the State of New Jersey. Its principal office is at Plainfield, New Jersey.

Education Society

The Seventh Day Baptist Education Society is incorporated under the laws of the State of New York, with its principal office at Alfred, New York.

Memorial Fund

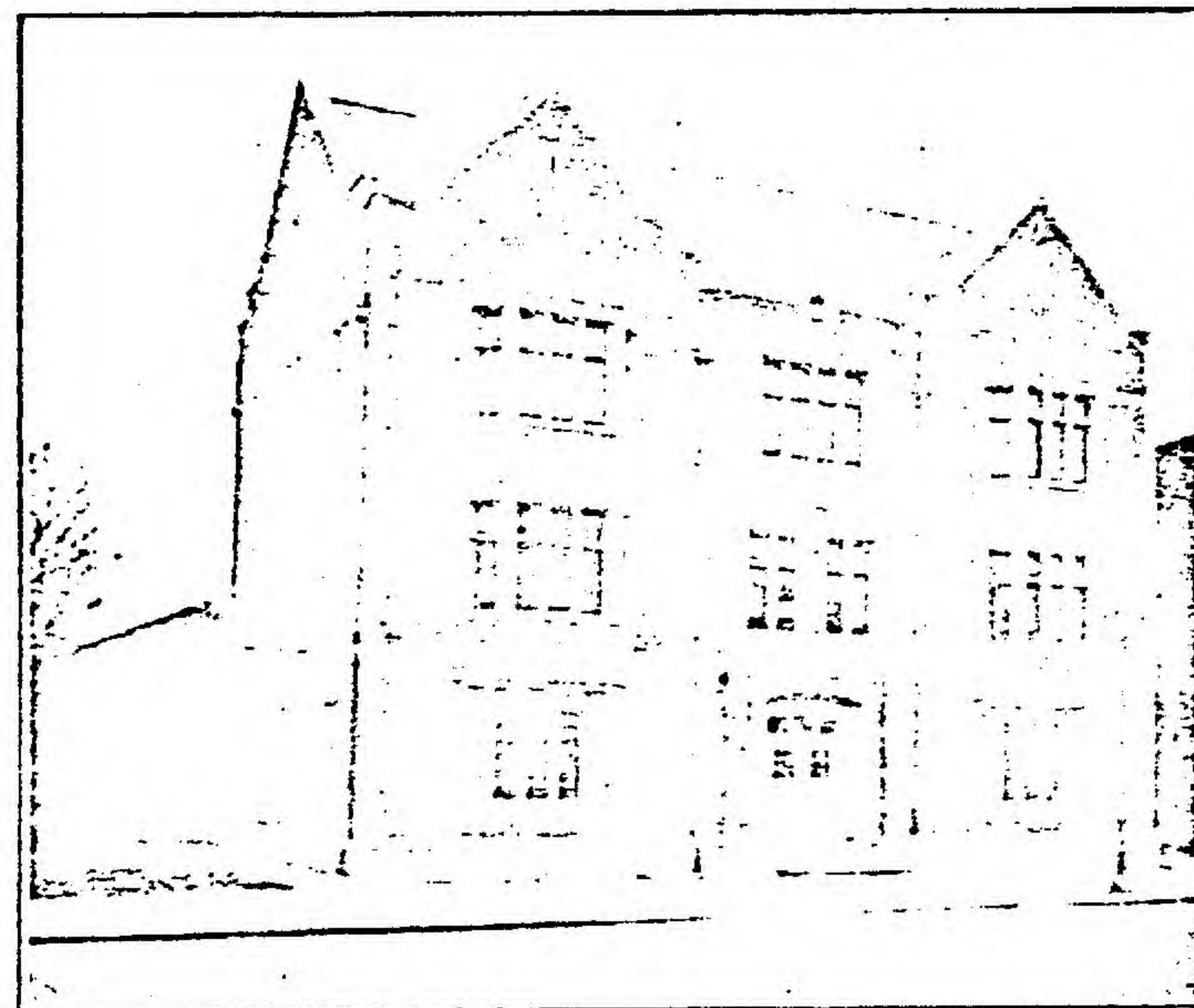
The Trustees of the Seventh Day Baptist Memorial Fund are elected by the General Conference. They are incorporated under the laws of the State of New Jersey, with their principal office at Plainfield, New Jersey.

Sabbath School Board

The Sabbath School Board of the Seventh Day Baptist General Conference, incorporated under the laws of the State of New York, has its principal office at Milton, Wisconsin.

Colleges

The institutions of learning maintained by the Seventh Day Baptists are as follows:



THE SEVENTH DAY BAPTIST BUILDING
PLAINFIELD, N. J.
(Erected, 1929)

Alfred University, founded in 1836, at Alfred, New York. It includes a Department of Theology and Religious Education.

Milton College, at Milton, Wisconsin, founded as Academy in 1844. College in 1867.

Salem College, founded in 1889, at Salem, West Virginia.

Historical Society

The Seventh Day Baptist Historical Society was organized under the laws of the State of New Jersey, in 1916. Its principal office is in Plainfield, New Jersey.

Publishing House

A publishing house is established at Plainfield, New Jersey, under the control of the American Sabbath Tract Society, where, in addition to books and tracts upon the Sabbath are:

THE SABBATH RECORDER: a denominational weekly family paper. Per year \$2.50.

HELPING HAND IN BIBLE SCHOOL WORK: A Sabbath School lesson quarterly. Per year, 60 cents.

SEVENTH DAY BAPTIST GRADED LESSONS: For use in Sabbath Schools:

JUNIOR SERIES: Illustrated, issued quarterly. Per copy, 15 cents.

INTERMEDIATE SERIES: Issued quarterly. Per copy, 15 cents.

Books

Published and sold by the American Sabbath Tract Society (Seventh Day Baptist), Plainfield, N. J., unless otherwise stated.

The books and tracts announced below present the history and a view of the essential phases of the issues connected with either the Sabbath or the Sunday.

SEVENTH DAY BAPTIST YEAR BOOK. Containing the minutes of the annual meetings of the Seventh Day Baptist General Conference, together with the reports of the various affiliated, incorporated Seventh Day Baptist organizations. Published annually. Bound in paper. Price, \$1.00.

SEVENTH DAY BAPTISTS IN EUROPE AND AMERICA. A series of Historical Papers. Written in Commemoration of The One Hundredth Anniversary of the organization of The Seventh Day Baptist General Conference. Two Vols. Octavo. 1,500 pp. Cloth, \$3.50; Half Leather, \$5.00.

A HISTORY OF THE SEVENTH DAY BAPTISTS IN WEST VIRGINIA. Including the Woodbridgetown and Salemville Churches in Pennsylvania, and the Shrewsbury Church in New Jersey. By Corliss Fitz Randolph, Chairman of the Committee on Denominational History, of the Seventh Day Baptist General Conference. Printed for the author by the American Sabbath Tract Society. Upwards of 100 full-page illustrations. pp. xxiv and 504. Royal Octavo. Buckram. \$5.00, not prepaid. (Order from American Sabbath Tract Society.)

A MANUAL OF SEVENTH DAY BAPTIST PROCEDURE. Containing an outline of Seventh Day Baptist procedure, as established by precedents during three hundred years, by English-speaking Seventh Day Baptists in England and America. For the use of ministers, church officers, and laymen. Compiled by William L. Burdick and Corliss F. Randolph. Revised edition. 120 pp. Cloth, \$1.00.

THE SEVENTH DAY BAPTIST HANDBOOK. Compiled by Rev. Herbert Lewis, D. D. A brief statement of the history, polity, work and purposes of the Seventh Day Baptists. pp. 48. Cloth, 15 cents.

SEVENTH DAY BAPTIST HISTORY: GOVERNOR SAMUEL WARD, OF RHODE ISLAND, 1725-1776. MEMOIRS. By Charles H. Dennison. **LIFE AND SERVICES.** By Col. John Ward. **GENEALOGY OF THE WARD FAMILY.** By John Ward. Cloth, 50 cents.

SABBATH HISTORY. I. BEFORE THE BEGINNING OF MODERN DENOMINATIONS. By Abba John Clarence Bond, M. A., D. D. Cloth, 50 cents.

A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. By A. H. Lewis, D. D., LL. D. Second edition, pp. v. and 312. Cloth 75 cents net.

BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY, to which is added an important chapter on "The Origin of the Week." Second edition revised. By A. H. Lewis, D. D., pp. 146. Price, 50 cents.

A CRITICAL HISTORY OF SUNDAY LEGISLATION, FROM A. D. 321 TO 1888. By Abram Herbert Lewis, D. D. Published by D. Appleton & Co. Cloth, 75 cents. (Order from American Sabbath Tract Society.)

SPIRITUAL SABBATHISM. By the late Rev. Abram Herbert Lewis, D. D., LL. D. A study of the spiritual value of the Sabbath as related to time and eternity. pp. xvi and 223. Cloth, \$1.00.

THE SABBATH. By Abba John Clarence Bond. Cloth 75 cents.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN, AND OTHER AUTHORS, ON THE SABBATH. By Rev. Thomas B. Brown. Cloth, 25 cents.

BIBLE STUDIES ON THE SABBATH QUESTION. For the Use of Pastors, Sabbath Schools, Young People's Classes, Home Reading, etc. By Arthur Elwin Main, D. D., Dean, and Professor of Systematic and Pastoral Theology, Alfred Theological Seminary, Alfred, N. Y., pp. 80. Third Edition. Cloth \$1.00, postpaid. Published by the Sabbath School Board of the Seventh Day Baptist General Conference (Order from American Sabbath Tract Society.)

SWIFT DECADENCE OF SUNDAY: WHAT NEXT? By Abram Herbert Lewis, D. D., LL. D. Second edition, pp. vi, v, and 223. Price, 50 cents.

This is a most timely book which gives full testimony from Christian authorities now living, showing the changed attitude of Christians toward Sunday and their influence on its decadence.

A MANUAL FOR BIBLE STUDY. By Rev. Walter L. Greene, A. B., B. D. Cloth, 50 cents.

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BLANK FORMS OF LETTERS OF DISMISSAL, FOR THE USE OF CLERKS OF SEVENTH DAY BAPTIST CHURCHES. Recommended by the Seventh Day Baptist General Conference. 24 Blanks, bound in heavy manilla paper. 50 cents.